RABSHAKEH'S OUTRAGE REPROVED.

OR,

4151.b.107
1-10.

A WHIP

FOR

William Grigge of *Briſtoll*, Tanner,

To Scourge him,

For his many notorious lies, blaſphemies, reproaches, vain boaſtings, and other ſuch like noyſom matter, vomited out againſt the Truth and its Friends, in a late fiery Pamphlet, (publiſhed under his name) entituled,

The Quakers Jeſus.

In Which,

He hath proclaimed his own ſhame, and infamy, as in many other particulars, ſo more eſpecially, by his moſt abominable hypocriſie, in charging that as matter of crime upon the men of his indignation, of which he himſelf is herein-after, proved to ſtand guilty by his own practiſe.

By an impartial friend to God's Truth, under what notion ſoever perſecuted by the Blind World.

Luke 6. 45.

An evil man out of the evil treaſure of his heart, bringeth forth that which is evil; for of the abundance of the heart his mouth ſpeaketh.

——E cantu dignoſcitur Avis.

London, Printed for *Giles Calvert*, at the *Black-Spread-Eagle* at the Weſt-End of *Pauls*, 1658.

To the ſober-minded unprejudic'd READER.

Reader,

IT's not my delight to be raking in that mire which the troubled Sea of any man's unclean ſpirit hath caſt up. Yet where I find malice throwing it on the face of truth, or its friends, I can patiently bear the burden of its ill ſavour, whileſt with the hand of love I waſh it into the channel.

William Grigg's deſign is, to aſperſe and render odious, (among others) that every-where-deſpiſed people called QUAKERS: his engines are lies, reproaches, miſ-interpretations, falſe reports, and other ſuch helliſh materials, with which the Accuſer of the brethren (his maſter) hath furniſhed him from out of the bottomleſſe pitt. He hath lickt up Ralph Farmer's loathſome vomit, caſt out in his laſt bundle of uncleanneſſe, upon the truth, and profeſſors in all forms, that will not ſubject their necks to his feet, and diſgorgeth himſelf thereof in his pamphlet upon the ſame perſons. And the better to deceive the ſimply-credulous (if yet there be any ſo ſimple as to be deceived by him) he hath aſſum'd to himſelf the old Phariſaicall Covering, by crying, The Temple of the Lord, Chriſt, Scriptures, Ordinances, &c. hoping to conceal the murderous Wolf that lodgeth in his breſt, by creeping under the Lamb's skin; and to alloy the noyſome ſmell of his inward rottenneſſe, by painting the Sepulchre.

But his covering is too ſhort, and his paint too thin; ſo that, notwithſtanding his elder-like deportment through an affected

gravity in ſpeech, and manners; and his ſeeming godlineſſe in profeſſion of words, I ſhall ſo unmask him to every ſingle eye, *as that he will plainly be diſcerned to be a bitter enemy to the* life *of God whereſoever it appeareth, and his breſt to be the bloody ſeat of* rage, *and* violence.

It's not my purpoſe to trace him in all his wilde wanderings to and fro about the buſineſſe of James Naylor, *and his few followers: he and they do ſtand or fall to their own Maſter.*

Onely to thee Reader I ſay, when thou ſeeſt another ſlip, *let it learn thee (not to be* high-minded, *but)* to fear, *and look well to thy own footing; and when thou* ſtandeſt, take heed leſt thou fall. *Run not with the multitude, Conclude not of things pertaining to the Kingdom of God with the worldly wiſe; judge not of the* tree by leaves, *but by his* fruits; *Let not thy faith ſtand in the dictates of another, but* ſearch, prove, *and* believe *for thy ſelf. And finally, be faithfull to the witneſſe of God in thy conſcience, and walk in his fear, ſo ſhalt thou find reſt, and peace to thy pretious Soul, in life and in death.*

Farewell.

Rabſhakeh's

Rabſhakeh's Outrage REPROVED.

OR,

A Whip for *William Grigge* of *Briſtoll*, Tanner,

To Scourge him,

For his many notorious lies,

blaſphemies, reproaches, vain boaſtings, and other ſuch like noyſom matter vomited out againſt the Truth, &c.

Sect. 1.

TRUTH in all Ages hath had the (*a*) feweſt friends for number; and thoſe for quality, not cull'd out from among the *noble*, the *worldly wiſe*, the *mighty*, the *learned* &c. But (through all generations) the *baſe*, the *fooliſh*, the *weak*, and the *ignoble* hath the Lord choſen, to be pillars of his truth, and to bear his name among the *Gentiles*. Whence it hath conſtantly come to paſſe, that they who in the judgment of man's reaſon, have ſeemed the moſt likely perſons, to make Inhabitants in God's Kingdom, have ſtumbled at the *Corner ſtone*, and ſo ſhut themſelves out; and having regard to truth's inglorious, and deſpicable out-ſide, (making the vote of the multitude the ſtandard of their election) have proved it's fierceſt perſecutors, and violently exploded it under the notion of *error*, and *blaſphemy*.

(*a*) *Argumentum peſſimi turba eſt.* Seneca. de Vit. beat.

For

For a proof of which, we need ſeek no farther than this preſent age; in which it's become even an honour, in the eſteem of many outwardly Religious, to be caſting ſtones at the deſpiſed friends of truth: and every envious profeſſing Jew, that hath learned but ſo much Scripture, as to be able to cry, *Blaſphemy, Blaſphemy, Crucifie him, Crucifie him*, is by the bloody teachers preſently judged meriting to be canonized among the number of their devouteſt Pariſh-Saints.

Muſt not *William Grigge* (think ye) from this time forward, be recorded for a *zealous* man for the cauſe of God? who having heaped together the *ſcraps* of *Ralph Farmers Fire-balls*, and the *Chipps* of ſome of *John Pauls wooden Sermons*, doth therewith make ſuch a blaze in the late deformed *Pamphlet*, ſtrutting and vaunting himſelf with ſuch Magiſteriall *arrogancy*, trampling upon one, inſulting over another, and condemning all that are contrary to himſelf, as if he were Commiſſioned by his Ghoſtly fathers the Prieſts, to break all the bonds of truth, and ſoberneſſe, ſo as that, upon the heads of the *Independents*, *Anabaptiſts*, *Quakers*, and other *Sectaries* (as he calleth them) he might caſt all manner of *dirt*, and pronounce upon them an irrevocable curſe.

For which, and many other of his almoſt unparallel'd inſolencies, am I now to reckon with him.

Sect. 2. And firſt I ſhall begin with his Epiſtle to his *Friends*, and *Fellow-Citizens*. In which his principall buſineſſe is, firſt to cry out againſt *liberty of conſcience*, under the notion of *a wicked toleration*; And ſecondly, to enveigh againſt the *preaching* and *printing* of thoſe whom he calleth *Gifted brethren*.

1. Touching the firſt he maketh much ado, whining and complaining in ſuch expreſſions as theſe: *There were never ſadder times.* And, *is it not ſad?* And, *are not theſe ſad times?* And *doth it not call for mourning, and that (if it were poſſible) with tears of blood?* &c.

A. Why *William*? what's the matter? Oh, *this intolerable* (b) *toleration!* I and my Maſters the Prieſts, and the reſt of our Brethren, did vigouroufly proſecute the cauſe of God, in thruſting the Biſhops out of their *Chaires*, with a full dependance to have got into them *our ſelves*, and did well hope ere this, to have had the necks of all diſſenters under our *feet*, and to have made the *little finger* of *PRESBYTERY*, ſit heavier upon the conſciences of all Sectaries than the Biſhops *Loynes*. Fain would we have had the blood of ſome of them ere this, but (ah, theſe *Souldiers*, theſe *Souldiers*!) we have been ſtill hindered. We have left no ſtone unturned, but have with an unwearied induſtry ſought to get into the *Chaire*, working ſometimes with our dear *brethren* the *Scots*, ſometimes with ſome diſcontented ſwordmen in *England*; and now at laſt, when we travelled with a confident expectation to have obtained *a coercive power* from the late Parliament, we have alſo brought forth the wind.

(b) *John Knowls*, the Prieſt thought not liberty of conſcience to be an intolerable toleration, when he firſt went to New *England* to ſeek it.

We have eſteemed it our priviledge, and our duty, to give rules to all other mens faith, and ſet bounds (which upon paine of *death* or *baniſhment* they may not tranſgreſſe) to all other mens conſciences: But alas! we find (to our great grief) ſtrength of oppoſition made, and maintained, againſt ſuch our *deſired ſoveraignty*, by a generation of factious *Independents*, ſtiffnecked *Anabaptiſts*, and Stubborn *Quakers*; who deny ſubjection to thoſe *yoaks* which we would impoſe on them. So that we are even payned at the heart, and do *fret* our ſelves away (eſpecially my Maſter *Ralph Farmer*, and my ſelf) with *anguiſh* of ſpirit. Although we our ſelves have liberty to our hearts deſire, to *believe* and *profeſſe* what we will in matters of Religion; yet that others ſhould enjoy the *ſame* liberty with us, This, Oh This, grieveth us, and is cauſe of *deep humiliation*.

That this is *William Grigg's* inward ſenſe (if he durſt ſpeak it out) is more then manifeſt, not onely by the tenour of his whole diſcourſe, but alſo by what he drops in expreſſe

expreſſe words, in the laſt page of his Pamphlet: where he maketh it his prayer, that thoſe *in power would prove ſuch happy reformers to the Nation, as to put a reſtraint upon all ſoul-infecting perſons*; and wiſheth, that the *Parliament had made the Nation ſo happy, as to compell people to Ordinances*, &c. That is, in plain Engliſh therefore, that they would *inforce* ſuch a ſubjection to a *lordly* Presbytery, that the whole Nation muſt ſee with *their* eyes, walk with *their* feet, and believe what *they* decree for truth; or elſe ſacrifiſe their *lives*, or at leaſt their *liberties*, to their *murderous*, and *unſatiable* appetites.

And, Reader, remember what I ſay (eſpecially you that are *William Griggs fellow-Citizens*) if ever you ſhould live to ſee that *diſmal* day come upon England, in which the Reins of its government ſhould be put into the hands of *blood-thirſty* Presbytery, I do verily believe, it would ſoon become the ſaddeſt Theater of *perſecution*, and *cruelty*, that ever the Sun did ſhine on.

Sect. 3. And now being on this ſubject, before I paſſe it over, I ſhall a little reaſon with *William Grigge* touching *liberty of conſcience*, which he calleth *a wicked toleration*.

1. Let me ask thee, doeſt not thou eſteem it an equall thing, that thou ſhouldeſt have liberty (being under another mans power) to *believe* and *profeſſe* in the things of Religion, what thou in thy *own* conſcience art perſwaded is the right? If ſo, is it not then as equal that another ſhould have the *ſame* liberty from thee, ſuppoſing him to be under thy power? If thou ſay, Ay but I do believe the *right*, and he the *wrong*.

This hath no weight in it; for, he is as really perſwaded in *his* conſcience of the truth of what *he* believeth, as *thou* canſt be of what *thou* believeſt; and conſequently, by thy own law of equity thou art obliged to give *him* the ſame liberty, being under thy power, which thou would'ſt expect from *him*, wer't thou under *his*. For as the (c) *PROTECTOR* did rationally ask thy impoſing generation, *Is it ingenuous to ask liberty, and not to give it?*

(c) In his Speech of the 22 Jan. 1654. to the Parliament in the painted Chamber.

2. Is

2. Is not every man's ſoul moſt precious to *himſelf*? If ſo, is it not moſt reaſonable, that he ſhould have liberty to adventure the eternall *well*, or *ill*-being of that precious thing, upon what *he* himſelf is perſwaded to be the *right*, rather then on that which *another* (to whom his ſoul cannot be ſo dear) concludeth to be ſo?

3. Put Caſe, that a certain number of thy *Fellow-Citizens* ſhould come to thee, and ſay: *William Grigge*, when thou haſt occaſion of a Phyſitian, we do require thee to uſe *this* man, for *we* judge him the moſt able: And when thou would'ſt be trim'd, to uſe *this* Barber, and be trim'd after *this* manner: And when thou needeſt any garment, to uſe *this* Taylor, and have thy garment made after *this* faſhion: and all this, upon pain of impriſonment, or confiſcation of thy eſtate. Would'ſt thou not cry out of *this*, as moſt injurious dealing, and the height of *oppreſſion*?

Then mind, If thou would'ſt not have *another* impoſe upon *thy* judgment, or give rules to *thy* choice, in theſe *trivial* matters that concern thy *body* that muſt periſh; is it not ten thouſand times more *cruelty*, and *oppreſſion*, to impoſe Laws upon other mens *conſciences*, in thoſe *weighty* matters that concern the everlaſting being of their immortall *ſouls*?

4. Whether, whatſoever is not of *faith*, be *not ſin*? and conſequently, if all thoſe which thou calleſt *Anabaptiſts*, *Quakers*, and *Sectaries*, in the Nation (ſuppoſing them to be out of the way of truth) ſhould, by thy *Synodical clubb-law*, be compelled in *words* to own the Presbyterian *doctrine*, *way of worſhip*, and *diſcipline*, whilſt in their *hearts* they deny them all: whether were they not by ſuch a forced, verbal, conformity (their *faith* being contrary) become, even in thy own eſteem, *ſeven fold more the children of the Devil, then they were before*?

5. Thou confeſſeſt, in page 30th of thy Pamphet, that thou haſt in thee *the ſeeds of Apoſtaſie*. Suppoſe then, that that *ſeed* ſhould ſo far grow in thee, as that thou ſhouldeſt in a ſhort time come to profeſſe that, which *now* thou

eſteemeſt *Hereſy*, *Blaſphemy*, and *Damnable doctrine*: and thoſe whom thou now revileſt under the names of Anabaptiſts, Quakers, &c. ſhould by that time become Presbyters, Whether wouldeſt thou eſteem it righteous in them (being back't with *civil power*) to *impriſon*, *fine*, *ſcourge*, or *baniſh* thee, as an Heretick? Or, whether wouldeſt thou not plead *liberty of conſcience*; and rather expect that they ſhould uſe *love*, *patience*, *perſwaſion*, and by other Goſpel weapons rather endeavour to *reclaim* thee, than by the *ſword*, and the *clubb*, ſeek to *deſtroy* thee? And if ſo, then how far art thou now removed in thy principles, and practice from that *Royall law of love*, which teacheth thee to *do to others, as thou wouldſt they ſhould do unto thee?*

6. Laſtly, when a certain Inſtrument called the *Engagement*, was (in the late Infancy of this Common-wealth) impoſed on the Nation; did'ſt not thou refuſe to take the ſame? urging this as an Apologie for thy refuſal, that it was contrary to the *liberty* of thy conſcience? And, could'ſt thou plead liberty of conſcience againſt a *civil* impoſition then, and haſt thou now ſo much forgotten thy own plea, as that nothing will ſatisfie thee now, but compulſion, even in things that are of an *inward*, and *ſpiritual* conſideration? Was Presbytery the onely babe, that was born into the world, ſole heir to *liberty* of conſcience? and all other profeſſions appointed to be its *vaſſals*, and *bondmen*?

Haſt thou never read (and in thy Pamphlet thou pretendeſt to much reading) in what part of the world that Deviliſh policy is practiſed (*viz.*) that the heir to the *Empire* deſtroyeth all his *brethren*, leſt they ſhould haply live in proceſſe of time, to juſtle him out of the *Throne*? Hath not *Presbytery* (our pretended elder Brother) been for ſeverall years paſt ſtriving to *uſurpe* this Helliſh power, that when all other profeſſions would be content onely with *life*, and liberty to live, this imperious *brat* would not ſuffer them to breathe in the common aire?

Thou ſayeſt in page 48 of thy Pamphlet, that, *ſome are of opinion, that had the Anabaptiſts power, their quarter and termes*

termes might be as bad (if not worſe) as what Nahaſh *offered the men of* Jabiſh Gilead *which was, to thruſt out all their right eyes.* 1 *Sam.* 11. 2.

A. To which I ſay, What that people would do, I cannot determine (though I have not that perſwaſion of them) but this I am confident of, that, hadſt thou and thy cruel generation, but *commiſſion*, as large as your *wills*, it would not be the *eyes* of Anabaptiſts, and other Sectaries would ſatisfie you; unleſſe you did tear out their *hearts*; and if the Anabaptiſts might grate upon the *skin*, you would tear the *fleſh*, and break the *bones*. What a diſmal *ſlaughter-houſe*, and a black *Tophet* of burning, would England ſoon become, were the ſword once gotten into the hands of an *imperious* Presbytery? Should that cloudy day ever come upon the Nation, I am fully perſwaded, that the dayes of the *Marian* perſecutions, being compared therewith, would be as a year of *Jubile*, to a year of hard *ſervitude*, and *bondage*.

I ſhall not burden the Reader with prolixity; and therefore ſhall cloſe what I have to ſay touching liberty of conſcience (which this man of envy calleth *a wicked toleration*) with this; That, whatſoever perſecuteth is not of *God*, but of the *Devil*: to whom I know nothing does render a man more like, than to perſecute another for conſcience ſake. So that, let men *profeſſe*, and *pretend*, never ſo high, and talk of *God*, *Chriſt*, *Scriptures*, and *Ordinances*, &c. never ſo Saint-like; whilſt they ſeek to imbrue their hands in the blood of thoſe, who cannot believe and profeſſe as they do, their faith and profeſſion is no better then that of *Devils*. And, were I conſtrained to make my election of one, I would chooſe rather to be found (in the day that the Lord ſhall come to judge the world) a juſt-dealing *Indian* in *America*, then a Zealous profeſſing-perſecutor in England.

So much of liberty of conſcience. The greateſt part of his invectives, in the remaining part of his Epiſtle, are ſpent upon thoſe he calleth *Gifted brethren*. Againſt whom he expreſſeth himſelf very bitterly angry, *whoſe pride* (he ſaith) Sect. 4.

hath led them to that boldneſſe in Preſſe, and Pulpit.

A. But ſtay *William*, what art thou? art not thou *a gifted Brother*? would'ſt thou not take it ill to be otherwiſe eſteemed? and what was it but thy pride, that hath led *thee* to that height of *boldneſſe* in the *Preſſe*? Being conſcious to thy ſelf of thy own guilt, thou the better knoweſt how (as here thou doeſt) to impeach another of the ſame crime. He declareth it (in the ſame Epiſtle) to be *contrary to his judgment, that men (under the notion of gifted brethren) ſhould ſo OFT be ſeen in the Preſſe.*

A. Obſerve, Reader, *William Grigge* durſt not quite block up the *Preſſe*, againſt all *gifted brethren*; for then he had ſecluded himſelf: and therefore he leaveth a little gap to creep in by, ſaying, they ſhould not *oft be ſeen* there. The door of juſt liberty muſt ſtand ſo far open, as the hand of *Presbytery* pleaſeth; but wider then that *Lordly* thing's judgment approveth of, it may not be opened. But *William*, let me ask thee, may not he that hath *a gift* given him of the Lord, *uſe it*? Was it the part of the ſlothfull ſervant to *wrap* his *tallent in a Napkin*, and not improve it, becauſe he had but one? *Is not the manifeſtation of the* (d) *ſpirit given to every man to profit withal*, as well others as himſelf? Nay doth not the ſpirit of the Lord lay it as a ſpeciall *injunction* upon all, that as (e) *every one hath received the gift ſo* he ſhould *Miniſter*.

(d) 1 *Cor.* 12. 7.

(e) 1 *Pet.* 4. 10.

But ſaith *William Grigge*, Nay, *had every gifted Brother grace to his gifts, that doth not commiſſion him to Preach.*

A. Reader, whom muſt we believe, *W. Grigge*, or the Scripture? The Scripture ſaith *this*, he ſaith *nay*. Theſe are the men that cry out of others, Oh they deny the Scripture; whereas whileſt they take the Scriptures to *prate* and *talk* of, to make a covering for their wickedneſſe, they have the impudence to *contradict* the expreſſe ſayings thereof.

But put the caſe that this *Gifted brother* (as thou calleſt him) ſhould poſt away to ſome convention of *perſecuting Presbyters*, and (being by them Catechized, and found ſuffici-

ſufficiently *ignorant*, and *impudent*, to make a Pariſh Prieſt) ſhould receive from them the *impoſition* of their *polluted* hands; would this be an Authentick Commiſſion to impower him to *teach*? By ſuch their impoſition they can give *nothing*, then he receiveth *nothing*: and conſequently what is that *ridiculous* formality, more then an Apiſh imitation, a meer mock-ſhew, to blind the eyes of the ſimple?

Thou ſay ſt farther in thy Epiſtle, *That if we would keep to rule, none ſhould take upon him that honourable calling of the Miniſtry, but he that is called of God, as was* Aaron.

A. And wilt thou ſtand to this? Then ſee, *Aaron* was called to the High Prieſt-hood by an *immediate call* from the Lord. And what then are all thoſe whom thou calleſt Miniſters in England (by thy own argument) but *intruders*? who are ſo far from being *called of God as was* Aaron, (viz.) by an *immediate* call; that it is the thing which with one lip they do paſſionately *diſown*, and to which they bid publick *defiance*. So that whilſt thou ſeemeſt to act the part of an *advocate* for thy *godly*, *diſcerning*, *Orthodox* Divines, thou haſt with thy own lipps concluded them to be but a generation of *Intruders*; who (to uſe thy own words) *do take upon them that honourable calling*, but are *not thereunto called of God*, *as was* Aaron. I believe the reſt of the fraternity will give thoſe *Prieſts*, that moddeled and corrected thy Coppy, but ſmall thanks, for letting this plain truth paſſe the *Preſſe* without either clipping, or correction.

Thou telleſt thy friends, in another place of thy Epiſtle, that *what thou ſhalt ſpeak to*, &c. *will not be by way of teaching, for thou dareſt not.*

A. What? is lying become a *vertue* with thee, *William*, that thou canſt ſo confidently ſhew thy ſelf *a lyar* in print? Let the honeſt Reader judge if thou doeſt not play the *Doctor* (though very bunglingly) and undertake to *teach* in more then *twenty* places of thy Pamphlet; and yet haſt thou ſo much braſſe upon thy face, as to tell thy Reader, that

that thou *dareſt not teach?* Was the conſideration of this one reaſon that moved thee in thy Epiſtle, to *beg* (g) *pardon* of thy *godly, ordained Miniſters* (as thou calleſt them) for *taking this boldneſſe in printing, confeſſing* it to be thy *firſt fault in that kind, and promiſing it ſhall be thy laſt?*

(g) Whence had the Prieſts of *England* this power to grant Pardons, from Heaven, or from Rome?

A. Reader, Is not the Book that followeth like to prove a monſtrous piece; for his *boldneſſe* in *printing* which, he beggeth *pardon* in the Epiſtle? Had there been nought contained in it, but the ſavory words of *truth*, and *ſoberneſſe*, what need of a *pardon* for *printing* it? But, *William*, either in this confeſſion thy *heart* and *tongue* do go together, or they do not; if, what thou confeſſeſt here with thy lipps to be thy *fault*, thou judgeſt otherwiſe of in thy *heart*, then thou art a notorious *Hypocrite*; but if thy *heart* ſpeak with thy *mouth* in this thy publick confeſſion, then let all men mind what a *hardned* offender thou art, who did'ſt yet *knowingly*, and *premeditately* proceed to do that, which beforehand thou was convinced to be thy *fault*, and for which thou beggeſt *pardon*. Twere well, if with a repenting heart thou were brought to beg *pardon* of the *Lord* thy Maker, for all the *falſhoods, ſlanders*, and *evil ſayings*, with which thy Book doth abound; that ſo from Him thou mayeſt receive remiſſion of thy ſins, before the hand of *death* cut thee off, and the *grave* ſhut her mouth upon thee, where there will be *no place* left for *Repentance*.

Sect. 5. I had now done with *W. Grigge*'s Epiſtle, but that in the laſt leaf thereof he will needs ſhew us what an able *Critick* he is about words. The man hath (as they that live neer him do well know) an imbred popular *Ambition* to appear ſome body among men: although he hath wholly miſt of his aime, in the judgment of all that are *wiſe*, and *ſober*, not only in this his *ſtrife about words* (which he himſelf aſſerteth to be one *evill ſign of Seducers*) but in the whole matter of his *rayling, abuſive* Pamphlet.

He falleth outragiouſly foul upon the people called Quakers, for *tying themſelves to the words*, *YEA*, and *NAY*.

NAY. And thereupon offereth to conſideration, the ſtory of the two (h) *Mothers*, that ſtrove before *Solomon* about the *living child.* In which he obſerveth, that the *pretended mother* uſed the word *NAY*, and the *true mother* the word, *NO.* And then for the other word, he ſaith that (i) *Peter* anſwereth *YES*, but (k) *Saphira* (*who was privy to her Husbands Hypocriſie*) uſed the word, *YEA.* And upon this, the blind Zealot goeth on *inſulting*, as if he had gotten the day, and knock't all in the head, telling his friends in this domineering Language, *So then you have here a fit pair of hppocrites*, (meaning the pretended Mother and *Saphira*) *to make Quakers.*

(h) 1 King. 3. 20, 21.

(i) Mat. 17. 25.

(k) Act. 5. 7.

A. It's paſt all diſpute, that the man doth not a little *glory* in himſelf, that he hath offered ſuch *a curious* peece of learning as this to the view of the world. Nor may we think, but that his *fellow-diſciples* in *Briſtol* (eſpecially the *underlings* that are of the lower form) do much *admire* him, for *a profound*, and *mighty man* in the Scriptures, who could bring forth ſuch *choiſe* obſervations as theſe. Whereas, upon a ſerious ſcrutiny, we ſhall find, that they are but the *miſhappen bratts*, of his own *ignorance* and *impudence.*

For the two mothers that pleaded before *Solomon*, about the *living child*, did anſwer by (l) *one*, and the *ſame* word in the *Hebrew*, (being the Language in which they ſpake) Although it pleaſed the Tranſlator to render it from the mouth of the one, *NO*, and from the mouth of the other, *NAY.* So likewiſe did *Peter*, and (m) *Saphira*, anſwer by *one*, and the *ſame* word in the (n) *Greek* (being the Language in which they ſpake) although, as ſpoken by *Peter*, it be tranſlated, *YES*; and as ſpoken by *Saphira*, it be tranſlated, *YEA.* And both of them ſpake that *ſame* word, that (o) Chriſt uſed, when he Commanded his hearers to let their *Communication be YEA, YEA*: So that the *pretended* mother and the *true* mother, and *Peter* and *Saphira*, ſpeaking by *one*, and the *ſame* word (each in their Language) though *differently* rendred in the Engliſh; look what

(l) King. 3. 22. The pretended mother ſaid. לֹא non. And the true mother ſaid. לֹא non.

(m) Mat. 17. 25. *Peter* ſaith. *Nai.*

(n) And Act. 5. 8. *Saphira* ſaith. *Nai.*

(o) Mat. 5. 38. Ἔστω δὲ ὁ λόγος ὑμῶν, *Nai. Nai.*

what force thy ſenſeleſſe argument hath, to prove the one to be a Hypocrite for *ſo* ſpeaking, the ſame it hath to prove the other to be ſo alſo. And conſequently thou wilt blaſphemouſly conclude, the *true* mother, *Peter*, and the *holy men of God* in Scriptures, that uſed the *ſame* Language, nay Jeſus Chriſt himſelf (in *whoſe mouth was never guile found*) under the condemnation of *Hypocrites*.

And now *William*, ſee what all thy noiſe, and fluttering, about the words *YEA*, and *NAY* is come to; by which thou haſt declared thy ſelf thus *impudently ignorant* to all the world.

How much better had it become thee to abide in thy honeſt vocation, and have minded the well handling of thy *Hydes*, rather then ſo inſultingly engage in a diſputation about *words*, in managing which thou haſt ſo *ignorantly* handled the Scriptures. Had thy *maſters* (thoſe Prieſts that dreſs'd and deck't thy *Babe* before it paſſed the Preſſe to the worlds view) delt ingenuouſly by thee, they muſt needs have prevented thee, from thus ſhamefully ſplitting thy great name of *a learned man* in the Scriptures, upon a rock ſo viſible, that he that hath but *half* an eye, might at a diſtance diſcern, and avoyd it. Unleſſe they did preſume that thy Book ſhould never come to the view, or peruſall, of any, but ſuch as are as *blinde* as thy ſelf, who durſt preſumptuouſly publiſh any thing for truth, which hath paſſed the Prieſts approbation.

I have now done with *William Grigg*'s Epiſtle; and ſhall proceed to a brief examination of his Book; his *boldneſſe in printing*, *which* he confeſſeth (in his Epiſtle) to be his *fault*, and accordingly *beggs pardon* for it.

A. Greater wickedneſſe then which who can ſuppoſe? what? confeſſe a thing to be thy *fault*, and *begg pardon* for it, and yet knowingly proceed to act it? Is this that by which thou tell'ſt thy Reader in the ſame Epiſtle, thou waſt *perſwaded by ſome godly Chriſtians*, *that God would have glory*, and by which thou ſpeakeſt of *Chriſt and his Ordinances being exalting*? Monſtrous blaſphemy! Can that which

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is thy *fault*, and for which thou *beggeſt pardon*, bring *glory* to God, or exalt Chriſt? What God doeſt thou ſerve other then *the God of this World* (*who hath blinded thine eyes*) whom thou ſuppoſeſt capable of receiving *glory* from that, which thou thy ſelf confeſſeſt to be thy *fault*, and for which thou *beggeſt pardon*?

William Grigge beginneth his Pamphlet with a frivolous, impertinent ſtory of a Book *lent him by Dennis Holliſter a Quaker*, and his returning it (after reading) to him again *being in his Shopp*, *walking with* Thomas Goulding, *a Quaker*. And then relateth what *Dennis Holliſter* told him, and what he *anſwered*, &c. and ſo he *left them*. Sect. 7.

A. And what of all this? what entertainment is here for the thoughts of an *ingennous* Reader? Sure, the man did conculde that every one to whoſe view his Pamphlet ſhould come, had as much ſpare time to *read*, as he had to *print* ſuch idle Stories as theſe. His practice in this is very ſuitable to that of his Maſters the Prieſts in their Pulpits, many of whom bring forth any manner of *impertinencies*, to fill up the hour; and being obliged to ſpeak for ſuch a ſpace of time, do ſtuffe their diſcourſes with any *wood*, *hay*, and *ſtubble*, to anſwer the expectations of their deluded hearers.

In page the 3d he beginneth his Narrative of *James Naylor*, his riding into *Briſtoll*, his *examinations*, *ſufferings*, &c. to follow him in all which, is neither my buſineſſe, nor my purpoſe; enough hath been already ſaid thereof by *other* pens. My task ſhall be briefly to detect him in all that *pride*, *malice*, *falſhood*, and *hypocriſy*, which he hath manifeſted throughout his Pamphlet. Sect. 8.

And firſt in the ſame Narrative, I cannot but take notice how his hand of *rage* doth catch at every ſhadow of a dart, to wound (if poſſible) the ſides of thoſe, whoſe blood would be as welcome a preſent to *him*, as was the head of *John* (p) *Baptiſt* to blood-thirſting *Herodias*.

(p) *Mat.* 14. 11.

He ſaith James Naylor *rode to the* White Hart *in* Broad-ſtreet, *being the houſe of* Dennis Holliſter, *and* Henry Roe, *both Eminent Quakers*.

A. Here he hath manifeſted more *wickedneſſe*, then *wit*; and more *envy*, then *truth*. A mind he hath to caſt a ſtone or two at *Dennis Holliſter*, and *Henry Roe* in paſſing; and if he can find none, he will adventure to make a ſtone. What if the *White-hart* were their houſe? then that muſt entitle them to the then-proceedings of *James Naylor*? they muſt be one with him in what he then did, for he *rode* to their houſe. Put the caſe, *William*, that thou had'ſt a houſe in *Briſtoll* poſſeſſed by one that gave entertainment to *Drunkards*, *Swearers*, *Whore-maſters*, and all ſorts of *prophane* perſons: would'ſt thou eſteem it good Logick, that *Den. Holliſter*, and *Hen. Roe* ſhould argue thus of thee, *William Grigge* is *one* with *Drunkards*, *Swearers*, *Whore-maſters*, &c. for that perſons ſo qualified have ſometimes been found in the houſe of *Will. Grigge*. What meaſure thou meteſt unto others, I hope thou canſt not judge unequal for thee to receive.

But what if the *White-hart* be not the houſe of *D. H.* and *H. R*? Is not *Will. Grigge* then found to be a moſt *audacious* Lyar? And whether the houſe be theirs or not, let the honeſt Reader judge, by what followeth.

"Upon the death of one *Edmond Poply*, the *White-hart* "fell to his four Siſters, *Anne Yeamans*, *Elizabeth French*, "*Bridget Holliſter*, and *Judeth Roe*, of which houſe there "was a Leaſe granted to one *John Pierce*, for one and twen-"ty years, to commence from the year ſixteen hundred "fourty nine; which *Pierce* is ſince dead, and the houſe "enjoyed by one *Nicholas Fox*, who payeth the rent reſer-"ved on the ſaid Leaſe, to the ſaid four Siſters, of which "Rent *D. H.* and *H. R.* (in right of their wifes) do receive "their parts.

By which, Reader, thou mayeſt ſee how diſingenuouſly malicious this man is, who (that he might entitle theſe two perſons to that which he truſted might render them odious) had the *impudence* to entitle them to a houſe, with which they had no more to do then before thou haſt heard.

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He proceedeth on to declare in the ſame Narrative, That *the Magiſtrates ſent for* James Naylor, *the Quaker's Jeſus, and his Diſciples, ſeven in number.*

A. What a miſt doth *rage* draw over the eyes of the envious? who (ſtriving with their *Maker*) do ſo far loſe the common underſtanding of men, that what through *envy* they ſeek to *eſtabliſh*, themſelves do *overthrow*, by their own *contradictions*. See how *witty W. G.* is in his arguing. *James Naylor* is the *Quaker's Jeſus*. How is that proved? By the multitude of his diſciples, they were *ſeven in number*. Doeſt thou not know that, there are many more then ſeven *hundred* of the people called *Quakers*, in, and about the City of *Briſtoll*, among whom thou canſt not name a perſon that made one in that number of ſeven? And were there not many *hundreds* of the ſame people, diſperſed here, and there, through out this Nation, who were not ſo much as *privy* to the then-deportment, and tranſactions of *J. N.* and his *ſeven diſciples*? and yet to all theſe muſt he needs be a *Jeſus*? Hath thy malice againſt the Innocent, extinguiſht the very glimmerings of common reaſon in thee, that thou doeſt thus ſhamefully caſt up ſuch puddle of *nonſenſe*, and *contradictions* as this?

If thou haſt yet any thing left in thee to judge withall, betwixt right and wrong, reflect but upon thy argument with which the *envious one* hath furniſhed thee, and be aſhamed of thy *folly*.

If *James Naylor* came into *Briſtoll* with his diſciples being *ſeven* in number, and there be in, and about, the ſame City more then *ſeven hundred* people called Quakers, of whom not *one* was of that number of *ſeven*, and by whom thoſe *ſeven* were publickly *diſowned*, Then *J. N.* is the *Quakers Jeſus*.

But *J. N.* came into *Briſtoll* with *ſeven* diſciples, and there are more then *ſeven hundred* of the people called Quakers, in, and about the ſame City, of whom not *one* was of that number of *ſeven*, and by whom thoſe ſeven were publikely *diſowned*,

Therefore *J. N.* is the *Quakers Jesus.*

He that can find *truth* among this heap of *contradictions*, let him. And to thee *W. G.* I say, It madnesse against those that fear the Lord hath not quite blinded thy eyes, if thou hast not contracted a covering of *Adamant* upon thy heart, and of *brasse* upon thy forehead, blush and be ashamed, blasphemously to call *a man* that must dye, that people's Jesus, who own no other for their Saviour, but him

(q) Joh. 1. 2, 3. *that was with the Father in the* (q) *beginning, by whom all things were made; whose day* Abraham *saw, and rejoyced:* whom

Joh. 8. 56. *Saul* (whilst in thy nature) persecuted; and of whom thou also art at this day (though in *words* a professor, yet in *deed*) an outragious persecutor.

Sect. 9. In page the 12th, *W. G.* will needs give his Reader a tast of his *Oratory*, by printing that *wooden* speech he made before the Committee appointed to examine *J. N.* in the Painted Chamber. His abilities to speak (Oracle-like) in which he doth not a little glory, had been concealed, had not this quaint peece of *reason* and *eloquence*, been published to the worlds view.

He saith that *Mr.* Phillip Dorney, *and* (*upon the request of the Magistrates*) *another with him, to evidence what here they* (viz. *J. N.* and his seven disciples) *said, went for* London, &c.

A. Why had'st thou not spoke out plainly, and said, I, *Will. Grigge* of *Bristoll*, *Tanner*, swelling ready to burst with *pride* and *envy*, at the *small* request of the Magistrates (begotten by my own forwardnesse) with hopes to have *Naylor's blood*, and to make my self *famous*, among my tender-hearted brethren of the *Presbytery*, did hasten to *London* to *shew* my self, and spend some of the *Citie's* money (to little purpose) and so return. And (without reflection upon the Magistrates of *Bristoll* their wisdom) let me say it, It was not their Master piece, in sending such *a busie, pragmatical* person as thou art to *London*, there to make *a speech* (to a Committee of Parliament) which had in it neither *head*, nor *taile*, nor good *sense*, nor *reason*; but

for

(for the greateſt part) compoſed of, *fawning, falſhood,* and pittifull lame complements, crying *Sir, Gentlemen*, and *your Honours*, but ſpeaking nothing of weight or importance, relating to the matter then in debate.

Reader, thou muſt know that this envious perſon is a great *Speech-maker* in the Common Council of *Briſtoll*; and if he had ſo high an eſteem of *this* which he made in the painted Chamber, as to judge it *polite*, and *learned* enough to merit the publick view, thou mayeſt thence eaſily judge, what *ſad* oratory do ſerve the turn within the walls of that Council. But who can tell what the reaſon ſhould be, that *Will. Grigge* whilſt he was making his ſpeech was (by his own confeſſion) *three* times bid to *ſpeak on?* Sure the man was about to make ſome teadious preachment (for he dearly loves to hear himſelf ſpeak) *grievous* to be borne by any ingenuous ears, which made the hearers very willing to be eaſed of their burden.

William Grigge ſaith that one of the witneſſes (meaning himſelf) was *called upon by the Committee, to manifeſt the manner of* J. N. *his coming into* Briſtoll; but when it came to, confeſſeth (a little after in the ſame page) and telleth the Committee, that he was *not an eye-witneſſe to his coming in.* What then? If he were no *eye-witneſſe* to that which he was called to teſtifie, what went he to *London* for? why, inſtead of giving teſtimony to what he *himſelf* ſaw, he telleth the Committee, that the *teſtimony which the Magiſtrates* (viz. of Briſtoll) *have ſent your Honours, was affirmed by two Gentlemen, that were members of the Common Council of* Briſtoll, *who were eye-witneſſes.*

A. A rare witneſſe-bearer! who haſteth to *London*, pretending great *weight* in what he could teſtifie, touching the matter then in agitation, and beginning his ſpeech before a *Committee of Parliament* with ſome *Puffe-paſt* Rhetorick, telleth them, that *upon the requeſt of the Magiſtrates of* Briſtoll *he did there appear*, as if ſome great matter would follow; and then offereth this as the weight of his *teſtimony*, viz. that *what the Magiſtrates had ſent to the Committee*

mittee was true, for two members of the Common Council were eye-witneſſes thereof. As if the Mayor, and Aldermen, had not had ſo much *credit* above as to be believed in their *teſtimony*, unleſſe *Will. Grigge* had gone up to *London* to tell the Committee, that it was *true*.

1. Qu. I would ask *Will. Grigge*, whether he did not refuſe to go to *London*, (at leaſt in pretence) untill he had *five* pound paid him in *hand* towards his expences on his journey? What more he received at his return, himſelf beſt knoweth.

2. Qu. Whether the *teſtimony* he gave, and the *oration* he made before the *Committee*, were worth the *hundreth* part of the money?

3. Qu. Whether the *cauſe of God* (for ſo he called it before the Committee) which he was then upon, had been by him at all perſecuted, unleſſe the *wheele* that drove it on, had been firſt *oyled* with a competent ſumme of *ſilver*?

4. Qu. Whether the Magiſtrates of *Briſtoll*, might not have been able to give a better account of their *Steward-ſhip*, both to God and Man, had they beſtowed that *five* pound upon five *diſtreſſed* families (with which *Briſtoll* doth abound) rather then ſpend it upon a perſon, that ſhould ride *a hundred* miles to tell a Committee of Parliament (as the up-ſhott of his teſtimony) that what the *Magiſtrates had ſent up to them, was affirmed by two members of the Common Council of* Briſtoll?

5. Qu. Whether it be not a demonſtration of a *proud, haughty, vain-glorious* ſpirit dwelling in this man, to print a ſpeech of his own making before a *Committee of Parliament*, which could have no other end in it, but to let the world ſee what an able *ſpeaker* he is?

Sect. 10. From page the 14 of his Pamphlet, to page 24th, we have a relation of the manner of *J. N.* his being *ſentenced*, and the ſame inflicted upon him, in *London* and *Briſtoll*, &c. Throughout all which he doth manifeſt ſuch a ſpirit of *blood*, and *envy* raging in his breaſt, that he doth ſeem to gnaſh his teeth, and repine, ſnarling at one, and complaining

plaining againſt another, where-ever he ſaw the leaſt *mercy* appearing, to mitigate the *mercileſſe* Stroaks of *cruelty*. And particularly in his *rage*, and *folly* he cannot contain himſelf from Stigmatizing *Col. Scroope* (ſometimes Governour of *Briſtoll*) with a brand of reproach (*as he hoped*) for that he was the firſt, that ſubſcribed the petition to the Parliament, for the remitting of part of *J. N.* his *puniſhment*. Touching which I have this to ſay; that the name and the memory of *Col. Scroope* (as to *that* act of his) ſhall in all ages to come, have *a good* ſavour in the Noſtrills of all that are *ſober*, and that do witneſſe the *Lamb of God* for their head, and guide; when the name, and the memory, of ſuch *blood-thirſty* perſecutors, and *ravenous* deſtroyers as thou art, ſhall *rot*, and *ſtink*.

In page 21 he doth with anguiſh of ſpirit bewaile the City of *Briſtoll*, that it hath not deeplier engaged in *cruelty* and oppreſſion upon the innocent, in *cruſhing the ſhell* (as he expreſſeth it,) *but rather nouriſhing the brood of this Serpentine generation of Quakers*, &c.

A. It's little to be doubted, but that if thou, and thy Maſter *Ralph*, could have had your wills, we ſhould ſoon have ſeen the ſame work made with the *innocent* in *Briſtoll*, as (r) *Manaſſeh* made with them in *Jeruſalem*. And though the hand of the Lord hath ſo limited your *rage* that that hath been prevented; yet, let me tell thee, that thou needeſt not wiſh *more* to reſt upon the Citie's ſcore then already doth. For, a large account have they to give, to him that is *righteous in judgment*, for the *innocent blood* that hath been ſhed, and for all the *cruelty*, and *oppreſſion* that hath been exercited, upon the *perſons*, and the *eſtates* of thoſe that have no helper, but him that is *higher then the higheſt*.

(r) 2 King. 21. 16.

In the ſame page he hath this expreſſion (*viz.*) *Theſe wretched Quakers that would ſcarce ſeem to own* Naylor, *at his coming in the* 24th *of* October, *yet now* (viz.) when he was going to *London many accompany him, and uſe theſe expreſſions*, (viz.) *Behold the Lamb of God: This is the corner ſtone which the Builders refuſed*, &c. *A.*

A. I ſhall paſſe by the non-ſenſe that is in that ſentence, leſt I ſhould ſeem to quarrell at *words*; and minde the thing intended. His purpoſe is (if poſſible) to render the *Quakers* in *Briſtoll* one with *J. N.* his *ſeven diſciples*, and therefore ſaith in an indefinite expreſſion, *Theſe wretched Quakers which would ſcarce own him when he came in* (there he cleareth them) *yet now many accompany him*, &c. Who were thoſe *many*? why hadſt thou not named them? A Lyar doth find the beſt covering, by reſting in *Generalls*. Certain expreſſions thou quoteſt that were uſed by particular perſons touching *J. N.* (which we muſt believe becauſe thou haſt printed them) what then? why, therefore theſe *wretched Quakers* (*though they would not own him at his coming in, yet now*) are all *one* with his *ſeven diſciples*. Is this good Logick, *William*? untill thou doeſt quote thoſe *wretched Quakers* (as thou calleſt them) that did *not own him at his coming in*, and yet afterwards uſed theſe *expreſſions* touching him: (which upon dilligent inquiry I am well aſſured that thou canſt never do) thou muſt ſtand upon record for a malicious *Lyar*, and a *falſe accuſer*.

Dolus in univerſalibus.

Sect. 11. In page the 24th he beginneth (by a ſtrange diverſion) to make a Sermon, with which he filleth no leſs then *ten* Pages of his *Pamphlet*.

He had before given his Reader (by printing his ſpeech made in the *Painted Chamber*) a taſt of his abilities to play the *State-Orator*: and now he muſt needs ſhew himſelf alſo how able he is to *preach*.

Having manifeſted the *blackneſſe*, and *cruelty* of his ſpirit in many fore-going particulars, now the ſubtill-ſerpent that lodgeth in him, endeavoureth to creep under *a covering* made up of a few good words; to beget a belief (if poſſible) in the hearts of the Simple, that he is (notwithſtanding) a *godly* perſon. The Scribes and Phariſees were in appearance very *devout* perſons, notable *expounders* of the Scriptures, *Doctors* to the people, *Zealous* for their *Temple*, *Paſſover*, &c. and yet *murderers* of the Son of God: Look upon their *outſide*, and nothing could you perceive but

but *zeal*, and *devotion*, and under that very covering did they ſtand, when they with hearts full of blood, did deſtroy the *innocent*.

It's not profeſſion, but fruits, *William*, that will bear the tryall when he that is *Righteous* ſhall come to judgment. *Thou* talk of Chriſt, and yet *a perſecutor*? Is he *thy* Jeſus, and thou thirſt after the *blood* of his *Lambs*? *thy* Saviour, and yet *thou* ſeek to *deſtroy* thoſe whom he came to *ſave*? thy mediator, and yet *thou* an advocate againſt him in his poor *Saints*? Do not deceive thy ſelf; for by thy fruits art thou manifeſt to the leaſt of the *Children of light*, to be *a ſtranger* and an *enemy* to the true Chriſt, wherever he is manifeſted in *power*. The *members* do partake in their meaſure, of the *ſame* ſpirit with the *head*, Then ſee what ſpirit thou art of. The *true* Jeſus was a *Lamb*, but in thee is plainly ſeen the deſtroying ſpirit of the *Wolfe*. He was *meek, and lowly*, thou art found converſing in *rage*, and *fierceneſſe*. He was *perſecuted*, thou art a perſecutor; ſo that (profeſſion excepted) by thy fruits it is manifeſt, that thou art no more a friend or diſciple, to the *meek*, *holy*, *innocent*, *ſuffering*, *perſecuted* Ieſus, then the *Iews* that crucified him at *Ieruſalem*.

I cannot omitt the obſervation of two things, in this *tedious* Sermon that *William Grigge* maketh to his Reader.

1. The firſt is, how he feedeth himſelf with the ſtrange conceptions of his own imaginations: Particularly, ſpeaking of the *ſufferings* of Chriſt (under the hands of his predeceſſors, the *profeſſing* Iews) he fancieth to himſelf *twelve bleedings* of Chriſt; and the Scripture muſt be his proof: and where that is *ſilent*, there he *ſuppoſeth it* to be ſo and ſo: This is the ſtrange liberty theſe men take to themſelves, in pretending to ſpeak according to the Scripture, and inſtead thereof father upon it their *ſuppoſed* concluſions, brought forth from the womb of their own vain minds.

2. The ſecond thing obſervable, is, how thick he ſhooteth his darts (yet under a fair pretext) at *the Souldiers*, throughout that whole diſcourſe; And, having thrown as

many *ſtones* at them as well he could, and (as much as in him lay) *wounded* their reputations, he cometh towards the cloſe, to give a plaiſter to heal them, by telling his Reader, that he do *own Warre as an ordinance of God, when rightly ſtated* (i. e.) when it is *ſo ſtated*, that it may advance the intereſt he would have *uppermoſt*, which might *ckeck*, and give rules, and laws, to *all* other intereſts, which may be in their principles, and practiſes, of narrower or larger dimenſions then it ſelf.

I have this onely more to ſay to *William Grigg's* confuſed Sermon, (*viz.*) That they that built the Sepulchers, of *thoſe* Prophets whom their Fathers *ſlew*, did crucify the Son of God, of whom the ſame Prophets foretold; and did put to death his precious Saints, ſuppoſing they had therein done acceptable *ſervice* to his Father. Suitable to which is *W. G's* practiſe at this day, to talk of *Chriſt, his* Jeſus, *his* Saviour, &c. expreſſing abundance of ſeeming *zeal* for his *name*, and yet furiouſly perſecute thoſe his poor *Lambs*, in whom his *life* is manifeſted in *power*.

Sect. 12. *William Grigge* having ended his Sermon, beginneth in page the (37) to fall to his proper work of *raging*, and *raylling* againſt the men of his indignation. And particularly he falleth moſt furiouſly foul, upon the people called *Anabaptiſts*, endeavouring to make them to be the *riſe*, and *ſpring* of all that which he calleth *error*, and *blaſphemy*, &c. Touching which it's not my purpoſe to ſay much, but ſhall leave that people to vindicate themſelves, and waſh off that dirt which he moſt reproachfully hath caſt upon them.

Onely as they ſtand witneſſes againſt that great *Idol* of *Infant baptiſme* (which thou falſly calleſt an *ordinance of Jeſus Chriſt*) I cannot but freely give in my teſtimony with them, and declare; that of all the *groundleſſe* practiſes, found among the *Prieſts* of England at this day, I do not at preſent minde that there is any *one*, that hath leſſe ſhadow of ground in the *Scripture* than that of ſprinkling Infants. To which teſtimony I am ready (if thereunto called) to ſet my

my ſeal with my blood: Nor is it a thing difficult from the Scriptures of truth to make it evident, both to the *underſtandings* and *conſciences* of thoſe that are *ſober-minded*, and live in Gods fear, That Infant-baptiſme was never inſtituted by Jeſus Chriſt, nor was ever practiſed as any *ordinance* of his, by his Apoſtles, and holy men after him, of which the Scriptures do make mention.

In page (41) *W. G.* ſaith that *Conſtant Jeſup* (ſometimes a publick teacher in *Briſtoll*) *was put by his miniſtery, as to* Briſtoll, *to the grief of all that feared the Lord in it.*

A. What *William?* nor *man* nor *woman*, nor *young* nor *old*, that *feared* God in *Briſtoll*, but thoſe that grieved at his being *put by*? what proud Phariſee in the world could have paſſed a more peremptory ſentence then this? What doeſt thou think of thy Maſter *Ralph Farmer*, doeſt not thou in thy Pamphlet call him (more then once) *a godly Miniſter*, and yet here doeſt exclude him from the number of thoſe that *fear the Lord?* for if he did ſhed any *tears* for *C. J.* his being *put by*, they were very (f) *fained* ones: for ſure I am, he was a zealous inſtigator, and promotor of his removall. What doeſt thou think of *Mathew Hazard* and *Nathaniel Jugelo*, for they were not *grieved* at his being *put by*, if mens hearts may be know by what their lips do utter; and in that buſineſs I am confident their *hearts* gave not the lye to their *tongues*. And laſtly, what doeſt thou think of many *ſcores* both of men, and women, in the City of *Briſtoll*, who were not at all grieved at his removall (unleſſe it be upon this conſideration that *a worſe* is gotten into his place) Was there never a one among all theſe, that did fear the Lord? You Citizens of *Briſtoll*, who were not *grieved* at *Conſtant Jeſup* his being *put by*, look to your ſelves; for, either *Will. Grigge* is a moſt malicious falſe-accuſer, or elſe your caſe is *ſad*. If the impeachment that he hath exhibited to the world againſt you ſtand, you muſt expect your portion among ſuch as *fear* not the Lord.

(f) *crocodili Lachryme.*

Having from page the (37) to page (48) ſpent much of his *veneme*, more particularly againſt the people called

Sect. 13.

Anabaptiſts, *raging* and raving, and forming out his *envy*, and *rancor* againſt them, in a moſt abuſive, and almoſt unparalell'd manner (manifeſting the ſame ſpirit againſt thoſe he calleth *Sectaries*, that *Saul* did againſt the Saints; when he confeſſeth before King *Agrippa* and *Feſtus*, that he was *exceeding* (t) *mad* againſt them) He cometh in page (49) to caſt what *dirt* he can poſſibly lay hold of, upon the people called *Quakers*.

(t) Act. 26. 11. περισσῶς τε ἐμμαινόμενος αὐτοῖς.

Before I do particularly examine which, I ſhall mind the Reader of three things.

1. In page the (49) in the cloſe of what he hath to ſay of the people called *Anabaptiſts*, he ſaith, he doth not *undertake diſputation, but deſireth lamentation*.

A. Having with much bitterneſſe *reviled*, and *trampled* upon their *perſons*, and with arguments endeavoured to overthrow their *principles* (and ſo at once ſpent both his malice and his logick) now he cometh in a pittifull *fawning* way, to begg the queſtion in hand, and tell his Reader, that he doth not *undertake diſputation, but deſireth lamentation*?

And ſo in page (54) he telleth his *brethren* (i. e. in perſecution and cruelty) that he doth *not intend confutation of error* (for he hath *neither time nor ability ſo to do*) *but lamentation*.

A. Is not here rare juſtice? that a perſon who confeſſeth he is not *able* to confute *error*, ſhould notwithſtanding with ſuch confidence, and indignation, pronounce perſons to be *erronious*, and cry to the Magiſtrate to *execute* them as ſuch, before ever he hath undertaken by the truth to confute them?

2. It's to be noted, how injuriouſly unjuſt this man is, in his proceeding againſt the men of his anger; in that he taketh the words or actions of *a particular* perſon, and caſteth them as a reproach upon the *whole* company called by the ſame name. Such a one called an *Anabaptiſt* ſaid ſo, and did ſo (and it may be both falſe) What then? then cry to the Magiſtrates, Look what a filthy generation theſe *Anabaptiſts*

Anabaptiſts are, a people not to be tolerated in a Common-wealth; Such a man who is called *a Quaker* ſaid *ſo*, or did *ſo*, What then? therefore theſe *Quakers* are a wicked generation, a company of *Blaſphemers*, not worthy to live, and breathe in the Common aire. Is this righteous judgment, and juſt meaſure, *William*? Wilt thou vouch for all the *words*, and *actions* of *all* the people in England that are called *Presbyters*, and thoſe that do follow the *Prieſts*? would'ſt thou eſteem it equal meaſure meted to thee, if any man ſhould come to thee and ſay, *Will. Grigge*, thou art a Presbyter, and one that followeth the Prieſts, therefore thou art *a drunkard*, *a ſwearer*, an *unclean* perſon, *a cheater*, &c. for that ſuch a one, and ſuch a one, that are ſo called, and do follow the Prieſts, are ſo and ſo? would not this be in thy eyes (as indeed it is) a moſt *unjuſt* way of proceeding?

Or put the caſe, that the people called *Anabaptiſts*, and *Quakers*, and others whom thou calleſt *Sectaries*, ſhould apply themſelves to the chief Magiſtrate, and Powers of this Nation, and there exhibit an impeachment againſt the people called *Presbyters*, and ſay, Oh theſe Presbyters that follow the Prieſts, are a vile, and wicked generation of men; drunkards, for *ſuch* a one, and *ſuch* a one were drunk at ſuch and ſuch times; they are *ſwearers*, for ſuch a man is called a Presbyter, and followeth the Prieſts, and he is a common ſwearer; they are murderers, for that ſuch a one ſo called was executed at ſuch an Aſſizes for ſuch a murder; they are unclean perſons, for ſuch a one ſo called, was taken ſo and ſo; they are Thieves, Cheaters, &c. for that ſuch perſons ſo called, were at ſuch a time convicted of ſuch crimes: therefore we do declare, that theſe Presbyters are not to be tolerated, but ought to be puniſhed by *death*, *bonds*, or *baniſhment*; would not all ſober men cry out ſhame of ſuch an unequal way of proceeding? would it not ſavour more of *malice*, then true *zeal*? would'ſt not thou, and the reſt that are called Presbyters, preſently anſwer for your ſelves, Why? ſhall the ſpots of a few *particular* perſons

ſons, and thoſe alſo whom we own not, be made matter of crime to *thouſands* of us that are guiltleſſe.

Then let all that are ſober-minde, how contrary to truth, and all honeſty, thou proceedeſt againſt thoſe, whoſe blood thou doeſt thirſt after, under the names of *Anabaptiſts*, *Quakers*, and *Sectaries*; in meting that meaſure unto them, which ſhould they mete unto thee, thou wouldeſt cry out of, as moſt injurious, and unjuſt.

3. It may not be paſſed over without obſervation, how ever and anon (throughout his Pamphlet) he is uttering ſomething in the praiſe of himſelf, quite contrary to the advice of *Solomon*, who ſaith, *Let* (u) *another man praiſe thee, and not thy own mouth.* He telleth his Reader, that his *habitation is in that Pariſh and Street, where the Synagogue of Satan is* (i. e.) *the Quakers meeting place; though God may have his Antipas where Satan's ſeat is*, &c.

(u) Pro. 27. 2.

A. So that *Will. Grigge* eſteemeth himſelf *Gods Antipas* in James Pariſh. (w) Antipas (if thou underſtandeſt Greek) is a name that hath a double ſignification, either it importeth one that is, *vice omnium*, that is, in the ſtead or room of all; and ſo denoteth *excellency* above others; and in that ſenſe thy ambition is to proclaime thy ſelf *Gods Antipas*. Or Antipas ſignifieth one that is, *contra omnes*; that is, againſt all, or contrary to all. As *Antichriſt* implyeth ſuch a one as is contrary to Chriſt. And in this latter acceptation thou mayeſt moſt properly call thy ſelf *Antipas*, that is to ſay, ſuch a one as art *contrary* to, and moſt deſperately ſet againſt, all of all ſects, and profeſſions, except thoſe of thy own brotherhood. Juſt ſuch an *Antipas* (as (x) *Iſmael* was) *whoſe hand is againſt every man*, that cannot ſee with *thine* eyes, and believe with *thy* faith, and *every mans hand againſt thee.*

(w) Ἀντίπας ἐκ Ἀντὶ & πᾶς q. d. vice, ſeu loco, omnium. Vel, ἐκ Ἀντὶ Contra & πᾶς. q. d. Contra omnes.

(x) Gen. 16. 12.

But what's the reaſon *Will.* that (thy *habitation* being ſo near the Quakers meeting place) neither thou, nor thy Prieſt *John Paul* (that I can underſtand) did ever come to this *Synagogue of Satan*, there, by the force of *truth* to convince, or confute thoſe *deluded* ſouls? Though thou hateſt

their

their *perſons*, yet me-thinks thou ſhould'ſt ſhew ſome pity to them, in endeavouring to ſave their *ſouls*: unleſſe thy malice be come to the ſame heighth with that of the *Devils*, *viz.* to wiſh, and conſult the ruine both of their bodies, and ſoules.

In page the (50) he layeth about him what he can, to draw reproach upon the *Quakers*, reciting ſeverall things done, and ſaid, by ſeverall perſons, but naming no body; leſt his abominable lies ſhould be detected, to the ſhame of him, and his hypocriticall profeſſion. He putteth down certain letters in his margent, with which ſeverall mens names do begin, and ſo leaveth it to thoſe that ſhall read, to faſten the thing ſpoken, or done, upon whom they pleaſe, whoſe names do begin with ſuch a letter. Sect. 14.

He beginneth thus: *What ſaith one? do you look to be ſaved by the boy that was born at* Jeruſalem? (who this *one* was, his Reader muſt divine, and conjecture, for he nameth no body, leſt he ſhould have the lye proved upon him) and then addeth theſe ſeeming devout words, *Oh my ſoul! It's that holy Child Jeſus, that theſe wretches do thus jeere.*

A. Obſerve Reader, if envy hath not conſumed the underſtanding, and quite beſotted the minde, of this *blind Phariſee*. One asked (if you will believe him) *Do you look to be ſaved by the boy that was born at* Jeruſalem? and preſently (by way of complaint) he telleth his *ſoul*, that it was *the holy Child Jeſus that was jeered* by that queſtion. Why *William?* was the holy Child Jeſus born at *Jeruſalem?* haſt thou never read, or haſt thou forgotten, that the Scriptures do teſtifie that Chriſt was born at (y) *Bethlehem*? haſt not thou profeſſed Chriſt for many years paſt to good purpoſe, who now at laſt doeſt demonſtrate thy ſelf to be as great a ſtranger to the place of his birth, as thou art to his *holy*, *meek*, *innocent* life? Have not the Apoſtles, Saints, Martyrs, and Holy men, now for more then *ſixteen hundred years* paſt, preach't and profeſſed, Chriſt the Son of God born in *Bethlehem*? and doeſt thou now come to ſet (y) Mat. 2. 1.

up

up a *new* Chriſt that was *born at Jeruſalem*? for, if the *holy Child Jeſus* whom thou doeſt worſhip, were reproached by that (pretended) queſtion, then it's manifeſt, that the ſame whom thou doeſt ſo worſhip, was born at *Jeruſalem*, and conſequently is another then the true Chriſt, who was born in *Bethlehem*.

Thou proceedeſt on, in the ſame page and ſayeſt, that *ſome work on the Lords day, water Gardens, dry Clothes*, &c.

A. Who are thoſe *ſome* that do this? *That* the Reader muſt find out by divination if he can, for here is no body named. But what if *Will. Grigge* himſelf, be found guilty of that very thing, which he here chargeth upon others as a crime? Will he not then appear with all his feigned profeſſion, and ſeeming ſanctity, in the ſight of all ſober, underſtanding men, to be a moſt *brazen fac't* hypocrite? Then let me ask thee, *Will.* was not thy own hedge hunge with *Cloaths* upon the *ſecond day of May* laſt paſt, being the firſt day of the week? If ſo, let me further ask thee in the words of the Apoſtle, (z) *Thou which teacheſt another, teacheſt thou not thy ſelf? thou that preacheſt, a man ſhould not ſteal, doeſt thou ſteal?* &c. thou that wouldſt render a people odious for doing ſo and ſo, and then cryeſt out to the Magiſtrate to perſecute them to the death, as perſons not fit to be tolerated in a Common-wealth, doeſt thou thy ſelf the *ſame* thing, which in them thou ſo zealouſly condemneſt? Art thou he that calleſt thy ſelf *Gods Antipa's* (in James Pariſh) and yet found to be ſuch a notorious hypocrite, as this doth demonſtrate thee to be? doeſt thou think becauſe thou mayeſt haply blind the eyes of ſome ſimple men with thy rotten profeſſion, with thy feigned devotion, talking of *Chriſt, Scriptures, Ordinances*, &c. that thou ſhalt therefore be able to hide thee, from the all-ſeeing eye of the Lord God Almighty? Haſt thou never read what the portion of the *Hypocrite* will be from the hand of him that is righteous in Judgment? Hear, and conſider, and repent of this thy horrible wickedneſſe, before the wrath of the Lord

(z) Rom. 2. 21.

Lord break forth upon thee, and there be none found able to quench it.

In the ſame page thou ſpeakeſt of a *perfect Quaker*, *that told an honeſt young man, that he did thank God that he had burned the Bible*? &c.

A. Reader, what *Will. Grigge* doth here aſſert, thou mayeſt believe if thou wilt; if thou dareſt adventure to build thy faith, upon his ſaying It is ſo. Here is no perſon named, that he might be ſure to lye with ſome kind of ſafety, in caſe the perſon on whom he ſhould faſten that expreſſion, ſhould come to make the thing appear to be falſe. Why haſt thou not named the *perfect Quaker*, and the *honeſt young man*? that ſo, either the iniquity of that expreſſion might have reſted upon the head of the one, or the lye upon the head of the other.

How many hundred wicked, unclean, abominable, blaſphemous expreſſions, could I recite, that have dropt from the lips of thoſe that are called Presbyters, and are followers of the Prieſts, and then cry out, *Oh my ſoul*, this is the *bleſſed perfection* of the *Presbyters*, and *Prieſtlings*? Theſe are the fruits of a wicked *toleration*, &c? Wouldeſt not thou, and thy generation laugh me to ſcorn, and cry out ſhame of ſuch a ſottiſh, and unequall way of proceeding? What thou wouldeſt eſteem the ſame thing to be, being found in another, conclude it to be *ſuch*, being found in thy ſelf.

In page the (51) *Will. Grigge* inſerteth the examination of one *Thomas Peacock*: reciting many wicked, unſavoury expreſſions that ſhould proceed out of his mouth, &c. Sect. 15.

A. But what is this to the *Quakers*? for *Thomas Peacock* is no more a *Quaker* then *thou* art: being a bitter, profeſſed enemy to them, which hath been ſufficiently manifeſted, by his violent diſturbing them, &c. nor do they any more own *him* in his filthineſſe, than they do *thee*. For my part, I look upon that ſpirit by which he is guided, to be as unclean, and filthy, as that which acteth in thee;

onely with this difference, that his wickednesse is more open, and manifest, in the eyes of all men; and thou hast gotten a covering to thy self, made up of outward profession, such as they had that cryed, the *Temple of the Lord*, the *Temple of the Lord*, and yet murdered the *Son of God*, of whom that *Temple* was but a figure, and a shadow.

Before I close this, I cannot but let the Reader see the baseness, and disingenuity, of this envious mans spirit, who hath raked into severall expressions, and actions, of four, five, six, seaven, or more years standing (long before the name of *Quakers* was heard of in the Nation) and casteth them upon the men of his rage, as if they had been now fresh done, and spoken; and then saith, These be your *perfect Quakers*, and this is *their blessed perfection*. By which disingenuous way of proceeding, *Will. Grigge* may throw off all *Davids Psalmes* and say, what? *David* talk of the *Law of the Lord*, and of his *testimonies*, and he *a murderer*? he sing of the *blessednesse of the perfect man*, and an *adulterer*? a blessed perfection indeed! And so for *Solomon*, cast off all his sayings; What? he preach of the *fear of the Lord*, and an Idolater? he talk of *just men*, and the *paths of the upright*, and a follower of strange women? And hence proceed to trample upon *Pauls* Epistles, and say, what? he write to others of the *grace of Christ*, and the *love* of Christ, and he one that *crucified* him? he talk of speaking *wisdome among them that are perfect*, and he a persecutor of the Saints? *a blessed perfection indeed*? Just as if, what a man had *once* been, he must needs *always* be: and so should never come to witnesse washing, and cleansing from his former wickednesse; and though he be washed, and cleansed, and through the power of Gods grace be turned to the Lord, yet the filthynesse of his former conversation must be raked together, and made matter of reproach to him. and the truth he witnesseth; and to all those, that have been made partakers of the same grace with himself.

Sect. 16. Another peece of the wretchednesse of his viperous spi-

rit, is ſeen in his taking ſome *particular* action of a perſon that's called *a Quaker*, and making it to be the proper effect of the *principles*, and alſo concluding it to be the *practiſe* of all that are called by that name, whereas, there were in all ages ſuch as had *a forme of godlineſſe*, but *denyed the power thereof*: and yet that was no juſt ground of reproach, to thoſe that ſtood in the power of godlineſſe? In *Pauls* dayes, there were *falſe Apoſtles*, but yet, that could not be charged to the account of thoſe that were *true*. And at this day, I do believe that there are many perſons of unclean ſpirits, that ſhelter themſelves under the name of *Quakers*, (juſt as *Will. Grigge* doth under the name of a Zealous *Antipas*) whoſe wickedneſſe ſhall be made manifeſt, and their uncleanneſſe diſcovered, by which many of the enemies of the truth ſhall be *hardned*, and *ſtumble*, and *fall*, to their own deſtruction.

The queſtion is not, Whether a man or woman that is called a *Quaker*, did not do this, or that, particular wicked action? (for many turning from the Lord, may turn his *grace into wantonneſſe*, and proceed on to *deny the Lord that bought them*): but the queſtion is, whether that the *principles* of the people called Quakers, do allow of ſuch *practiſes*? and whether the body, or ſociety, of that people do *own* ſuch, or ſuch, particular perſons, that are found guilty of ſuch particular evils? Thou thy ſelf ſayeſt in page the (44) of thy Pamphlet; *We muſt firſt enquire what the principles are that ſuch do hold out*, alleadging this as the reaſon, *for* (ſayeſt thou) *if they hold out ſound principles in doctrine, that ſuch things ought not to be done, then cannot theſe things be juſtly charged on them*. Now then, what are thoſe *principles* of the Quakers, that do hold forth liberty to the fleſh? or what are thoſe particular evil perſons, or practiſes, that thou canſt charge them with owning, or countenancing?

Thou ſayeſt, thou liveſt near the Quakers meeting-place; why then doeſt thou not there appear, and ſhew what *principle* they hold forth that leadeth to uncleanneſs, in life and converſation; and what particular evil deed, or evil doer,

they do there own among them? untill thou haſt done which, bluſh and be aſhamed (if there be yet any thing leſt in thee that can bluſh) to take the words, or works, of any *particular* perſon that is called a *Quaker*, to make them matter of reproach, to the principles, and practiſes, of that whole people, who in principle, and practiſe do diſown all that, which ſtand th not in the fear of the Lord.

Sect. 17. *Will. Grigge* having vomited up the ranchour of his viperous ſpirit, railing at one, reviling another, and caſting dirt upon a third, he cometh in page (54) to make a high encomium in praiſe of his *godly, able* Miniſters, for *bearing their teſtimony to the truth of Jeſus Chriſt, and to their ſolemn league, and covenant, and againſt the errors, hereſies, and blaſphemies of the times, &c.* and then telleth his *Brethren* (in perſecution) that *what ever others do, he doth look upon them as the Chariots of* Iſrael, *and the Horſe-men thereof.*

A. I preſume the people of England would gladly be rid of ſuch *Chariots* and *Horſe-men:* that ſerve for little elſe then to tread them down, and trample upon them, as mortar in the Streets: that make it their buſineſſe to (a) Mic. 2. 2. *oppreſſe a man and his* (a) *houſe, even a man and his heritage;* vexing and ſuing them at the law for the tenth of their labours, tearing the bread from between the teeth of the needy, to ſatisfie their unſatiable luſts. Are they Miniſters of Chriſt, that take a man by the throat, dragge him from his family, and caſt him into ſome naſty priſon, or dungeon, for the tithe of his *Corne, Calves, Geeſe, Apples, Eggs?* &c. Thou that ſeemeſt to be ſuch a zealous advocate for the Scripture, ſearch, and ſee if thou canſt find any Miniſters of Chriſt there, that were ever found in the ſhape of *Wolves*, worrying Chriſts *Lambs* under the name of *Hereticks*, and *Blaſphemers*; that cryed out to the powers of the earth, to whip, impriſon, perſecute, and deſtroy the innocent, to whoſe charge they have nought to lay, nor whereof they may accuſe them, ſave only in the *matters of their God.* Such are the greateſt part of thoſe whom thou calleſt the *Chariots of* Iſrael, *and the Horſemen thereof.*

And

And now I am come to *Will. Grigg's master-peece* of wickedneſſe, and ſuch a peece it is, that I want expreſſions to let the Reader ſee the length, breadth, and depth thereof. It beginneth in the cloſe of page (55) where he telleth his Reader, that *upon the fifth of* Febuary 1656, *one* Lewis Harris *a Quaker having been in the Country, came home to his houſe in* Briſtoll, *and there meets with one* Will. Hill *a brother of that Friery.*— *Theſe ! diſcourſing of their pure Religion, Ranting, and Quaking, at laſt their words came to blows, and* Harris *murders* Hill; *for which murder he was arraigned, condemned, and executed. Thus* (ſaith he) *having ſuch wicked principles, they both came to this untimely, and ſhamefull end.* He further ſaith, that this *Harris, had a Letter from ſome Quakers, which he, when he was upon the Gallowes conveyed to a Godly Miniſter there attending*, &c. *The Miniſter having received it, tore it preſently in peeces, upon* which *ſome Quakers that were there preſent, ſaid, what? will ye perſecute to the death? Thus* (ſaith he) *calling this juſt execution for murder, perſecution.* And then cloſeth with this ſeeming pious Query; *And my brethren, is not this alſo to be bewailed, that ſuch liberty ſhould be given to a people of ſuch principles, who would not have murderers executed, but call it perſecution?*

A. Here is ſuch a compacted peece of Villainous falſhood, ſuch a huddle of lyes couch't together, to render the truth of God, and it's friends odious; as the like I have ſeldom met with. Here is the Prince of darkneſſe coming forth from under an outward profeſſion of godlineſſe, and diſplaying himſelf in his proper colours. Who, but he that is the *father of lies*, and *was a lyar from the beginning*, could prompt, and prevaile with, a ſeeming *zealous Phariſee*, to invent, print, and publiſh ſuch monſtrous lyes as theſe, hoping thereby to draw the people of his rage, into contempt and hatred with the powers of the earth?

Whereas firſt he ſaith that thoſe two men were *Quakers*, it's ſufficiently known to be a notorious lye. Unleſſe he

will

will needs have them to be Quakers, because one of them was sometimes seen at the Quakers meetings: whither many scores of persons have been often seen to resort, of purpose to scoffe, scorne, and revile them. *Will. Grigge* would esteem it a very injurious way of proceeding, should every drunkard, swearer, scoffer, and unclean person, that cometh to hear in *James Steeple* house, be reckoned *one* with him, and of his fellowship, because they sometimes frequent the same publick place of hearing, whither all may come that will. And as a proof of what I have asserted, the Reader may know, that *Harris* who dyed upon the tree, was so far from being a Quaker, that he was not wash't from his open prophannesse, as drunkennesse, swearing, &c. And as for *Hill* (who was the person murdered) he had so little relation to the Quakers, that he was a scoffer, and derider of them. And particularly, not many months before he was slain, meeting with a person (that's called a Quaker) to whom he had been but a little time before a servant, did openly in *Marlport Street* in *Bristoll*, with words of scorne, jeere and scoffe at him. And yet these two persons must needs be *Quakers*, that thereby that wicked fact, committed by the one in murdering the other, might the better be fastned, as a staine, and a reproach, upon all that are called by that name. Thus much I had not spoken touching the * dead, but that necessity constrained me for the vindication of the truth.

* *De mortuis nil nisi necessarium.*

In this and many other particulars in his Book, *Will. Grigge* dealeth with the people called *Quakers*, as that wicked generation did with the Christians, in the daies of *Nero* the *Tyrant* (viz.) whenever any horrible wickedness, and Villainy was committed by their own associates, presently they cry out, The *Christians*, The *Christians*, and then proceed on sorely to punish, and torture them.

His wickednesse is yet further manifested, in what he saith touching the *letter*, and what was spoken upon *the tearing it in peeces*. For the truth of the thing was this. This *Harris* and a woman that was to suffer with him for the

the like offence, drawing near their end, it was earnestly desired by some of both their relations, that some certain persons of those called *Quakers* might come to converse with them; and accordingly, three of them came to the prison, but were denyed access to them: upon which one of them made her application to one of the then † Sheriffs: who most injuriously, and contrary to all rules of Charity, and equity, did refuse to let her come to them. Whereupon those three persons write a letter, directed to them both, *to mind them of their condition, and exhort them to turn to the Lord*, &c. in which, among other expressions, this was one. (viz.) *We having sought many wayes to come at you (but have been hindred by the wickednesse of those, who have not learned to do as they would be done by) and now waiting under our burdens, have liberty of the Lord to write these lines unto you both, as unto one, being* (mark) *in one bond of* INIQUITY, *and so under one* JUDGMENT. By which it's evident to all whose eyes malice hath not stop't, that these people, being Quakers, were so far from esteeming the execution of these murderers, *persecution*, that they write to them in expresse termes, as to evil doers, and such as for their evil deeds were under one, and the same *just* sentence.

† I leave it to *John Harper* (to whose soul I wish much good) in the fear of God to consider, whether it be not the heighth of cruelty, to deny dying persons liberty to converse, touching the eternall state of their precious souls.

Well, *Harris* carryeth this letter with him to the place of Execution, and being upon the tree, he casteth it among the people, desiring it might be handed to *Ralph Farmer* (that blood-thirsty Priest) who opened, and lookt on it, and so tore it in peeces; telling the people he had received *a lying, and scandalous paper, signed by some Quakers*, &c. Whereupon a † young man standing by, called to him and said, *Ralph Farmer, thou had'st done well, to have read it to the people, that they might have judged wherein the lying, and slanders did appear, or else it will stand upon thy head as a witnesse against thee.* So that, he spake never a word touching *persecuting to the death*, nor was there ought said by him, nor any other, touching *murder*, which might give so much as a shadow of occasion to this horrible, vile, and false

† *Edward Erbery.*

false suggestion. And yet he is not ashamed to say that some Quakers did expressly call that *just execution for murder, persecution.* And then asketh his *brethren, whether this also be not to be bewailed, that such liberty should be given to a people of such principles, who would not have murderers executed, but call it persecution.*

Having layd severall lyes for his foundation, and published it to the world that the Quakers said so, and so; which was never said, nor entered into their hearts to speak: now he cometh to make his *murderous* conclusion, from his hellish premises: *Ergo,* no liberty for such persons. First forge a thing as spoken by *a single* person, and then making that (pretended) saying to be the principle of *all* the Quakers, and from thence proceed to sentence them as not worthy to share in that liberty to which they are borne.

Let all that fear the Lord, or have any sobriety left in them, judge what maner of person this is, who talketh with such seeming devotion of God, Christ, *his* Jesus, *his* Saviour, &c. and yet thus manifestly publish himself to be one who is a forger of lyes, and maketh no conscience of speaking any thing, printing, and publishing any thing, though never so false, and slanderous; so as that he may disgorge himself of that inveterate malice, he beareth in his brest, against those to whose charge he hath little to lay, save what he is constrained to consult with the accuser of the brethren, to create and invent.

And to you that are his *brethren* in *Bristoll,* I have this to say: I will not deal by you, as he doth with those against whom he casteth out his darts (*viz.*) cry out and say, loe here is your Religion, and so cast his wickednesse upon all your heads. I shall not say, It's *your* principle to lye, because your Brother *Grigge* doth demonstrate it to be his by his practise; nor will I say, that this his horrible iniquity is the proper effect of that Religion which you all professe. I have better thoughts of many of you, and may yet live to see you redeemed from among the persecutors, and destroyers,

ſtroyers, to lye down in the flock among the Lambs of Chriſt.

But if what *Will. Grigge* hath here, and in many other places of his Book, brought forth, be indeed the fruits that naturally flow from what you profeſſe, and you own them as ſuch; let me tell you that your root is accurſed, and your vine is *the vine of Sodom*; and unleſſe he and you be by Repentance tranſplanted and grafted into the *true vine Chriſt Jeſus*, who is truth it ſelf, and no head to lyars; who is meek and lowly, and no friend to the envious and haughty ones; who is full of love and tenderneſſe, and no friend to perſecutors; you ſhall no more ſee the face of God with comfort, than thoſe evil *Angels* which he *hath reſerved unto everlaſting Chaines, under darkneſſe, unto the judgment of the great day.* Jude v. 6.

And to thee *Will. Grigge* I ſay for cloſe of this: whereas thou ſayeſt poſitively that it is the Quakers *principle*, that they would not have *murderers executed, but call it perſecution.* Unleſs thou ſhalt ſend it under thy hand to the Quakers meeting-place (near to which thou liveſt) that ſuch a perſon, or ſuch perſons by name, that are of their ſociety, and communion, are of that principle; or thou come there and charge them face to face, and prove it; bluſh and be aſhamed, lay thy hand upon thy mouth, and let it be henceforth ſtopt, from caſting out ſuch odious ſlanders, and falſe accuſations, upon a people who do in heart and tongue deny any ſuch principle as that. The Quakers principle is, that God is righteous, and ſo are all his Statutes; and he hath ſaid that *who ſo ſheddeth mans blood, by man ſhall his blood be ſhed.* Which Statute they own, and aſſent to, as *holy*, *juſt*, and *good*, and ſuch as ſhall fall on the head of the murderer (as an evil doer) throughout all generations. Gen. 9. 6.

And now Reader, (thou that art not drunk with prejudice againſt the truth) behold and ſee: what wickedneſſe is not this man ready to act, who is of ſuch a ſeared conſcience, as that he can feigne words to be ſpoken by perſons who never ſpoke them, and aſſert that which was never ſpoken, to be the *principle* of a whole people, of ſet purpoſe that he might (if poſſible) have the blood, and the lives of thoſe, whom otherwiſe he cannot preſent juſtly culpable to the Magiſtrate?

Had this man been living among his Brethren the Phariſees in *Jeruſalem*, would he have ſtuck to have borne falſe witneſſe againſt the Son of God? nay for as much as he hath done it to his members, hath he not done it already to the Head?

In page (49) of his Pamphlet, he calleth thoſe perſons *filthy dreamers, Inchanters, and Sorcerers*, who *ſpeak and ſay*, look to the light within you; but well, and happy, were it for him, if he turned to that pure light of Chriſt within them, which would lead him out of lying, ſlandering, and falſe accuſing: that he might witneſſe waſhing, and cleanſing, from his preſent pollution, before the terrible day of the Lord overtake him, in which the lyar and the falſe accuſer, the envious man (who is a murderer) and the perſecutor, ſhall call and cry *to the mountaines* and to the *rocks*, to cover them from the wrath of the *Lamb*, and they ſhall not be able.

Sect. 18. In page (56) and (57) he falleth to ſporting himſelf, telling a ſtory of *Lambeth fair*, and *of a Market* ſince ſet up called *Toleration*, and (juſt like a fool in a play) faineth a man to come to *Giles Calvert* for ſuch a Book, and then for ſuch a Book; and then anſwereth himſelf, what his fooliſh fancy ſuggeſteth: In which paths of his folly, and lightneſſe, it's not my purpoſe to ſpend time to follow him. Only in paſſing along, I muſt acquaint the Reader, what the deſigne of the man is in all that he ſaith, touching the ſale of thoſe ſeverall Books, he demandeth of *Giles Calvert*, (viz.) to enveigh againſt liberty of printing, to any ſave to himſelf, and his imperious generation. *They* muſt have liberty to Preach any thing, and Print any thing, and all others muſt ſtand by like dumb pictures, and be content to be painted in what monſtrous, and ugly ſhape ſoever, their malice pleaſeth to preſent them to the worlds view. They would have liberty (as dread ſoveraigns to all other profeſſors) to impeach whom they pleaſe for *hereticks*, and *blaſphemers*, and proceed on to execute them as ſuch, and yet ſtop the mouthes, and blind the hands of the accuſed that ſo they might have no liberty to defend, or make a juſt plea for themſelves; Juſt as if a company of lawleſſe perſons ſhould meet *Will. Grigge* in the Streets of *Briſtoll*, and ſhould lay hold of him, and tie his hands behind him, and ſtop his mouth, and

fall

fall to beating of him; and cry out, A thief, a thief. And if any Magiſtrate ſhould paſſe by, and ſay to thoſe wicked ones, forbear, and let him ſpeak for himſelf, that I may ſee if he be indeed guilty of that whereof you accuſe him; and they ſhould yet continue to ſtop his mouth, and beat him, crying out, *A thief, a thief*; Whether would not *Will. Grigge* and his brethren in *Briſtoll* eſteem this to be (as indeed it is) moſt injurious, and wicked dealing? there is no difficulty in making the application.

In page the (60) *Will. Grigge* hath this expreſſion. *Though* Sect. 19.
liberty in it ſelf be a good thing, yet it's weaklings temptation, and ſeducers advantage. And (ſaith he) *I am ſure it hath ſadly proved ſo, and that to the TEARING TO PIECES of God and Chriſt, and all that is, and ſhould be dearer to us then our very lives.*

A. What? *tear God in pieces? tear Chriſt in pieces?* tear truth in pieces? Oh horrid blaſphemy! what curſed tongue, of man or Devil, could utter more dreadfull blaſphemy, againſt the pure name of the Lord God Almighty, and Jeſus Chriſt his Son, who is one with him, than this is? what? a God over all bleſſed for ever, and yet be torn in *pieces*? A Chriſt, by *whom the world was made*, and yet be torne in *pieces*? what is this but blaſphemouſly to make the immortall God, like unto the heathens* *Dagon*, which *fell before the Arke of* * 1 Sam. *the Lord*, and was broken in pieces? what's this but to pro- 4. 5. nounce that God, who created all things by the *word of his power*, to be no God, but to be ſubject to Creatures, the works of his own hands? For, that which muſt tear God in *pieces*, muſt be ſtronger than God, and muſt be before him: and conſequently he is no God; for, he is not God, before whom there was another, and than whom there is a mightier to be found. Let me ask *Will. Grigge*, what he aſketh his *brethren* in page (52) of his Pamphlet, *whoſe hair is not an end, and heart trembling, to hear ſuch horrid filthyneſſe, and unheard of blaſphemy*, as this? Art thou the man that did'ſt thirſt after the blood of *James Naylor*, as a *blaſphemer*, and ſtill doeſt thirſt after the blood of the people called Anabaptiſts, Quakers, and other Sectaries, (as thou calleſt them) as *blaſphemers*;

and yet thou thy ſelf found uttering ſuch dreadfull blaſphemies againſt the very *being* of the everlaſting God, and againſt his dear Son Jeſus Chriſt, as will make the ears of any ſober hearer to tingle? Ceaſe, thou curſed ſpeaker, to utter thy lies, and thy blaſphemies, and be ſilent before the great God, who is *one*, and his *name one*, and cannot be torn in *pieces* (as thou blaſphemouſly affirmeſt) but will himſelf *turn all the wicked into hell*, and ſuch as forget to ſpeak reverently of his glorious name.

Sect. 20. I had now done with *Will. Grigg's Lambeth fair*, and his Market called *Toleration*, alſo? but that I may not omitt the obſervation of an expreſſion that he hath touching *Thomas Speed* of *Briſtoll*, ſpeaking of whom in page (60) he notifies him in his margent with this paſſage, (*viz.*) *This man* (ſaith he) *being a ſchollar*; *I heartily deſire that he may not carry about him his learning, and parts, as* Uriah *did* David *letters.*

2 Sam 11. 7. *A.* I know but one *letter* of *Davids* that *Uriah* carryed, which was to *Joab*, whileſt he was laying ſiege to *Rabbah*: which letter he ſo carryed, as that by reaſon thereof he had his own throat cut. So that *Will. Grigg* doth fairly caution *Thomas Speed* that he meet not with the ſame end from the hands of the Prieſts (for againſt their wickedneſſe is his contention) with his *learning, and parts*, that *Uriah* did with *Davids letter*: Which caution doth very well ſuit with what *Thomas Speed* had offered him by a Prieſt, as they travelled upon the high way together; which the Reader may take in this brief relation following, (*viz.*)

He had many gray haires.

Sometime after the name of Quaker came forth in this Nation; *Tho: Speed* riding upon the high-way, overtook a grave Prieſt of *Summerſetſhire*; with whom (after much communication betwixt them) he was engaged in a diſpute touching the Prieſt's call to the Miniſtery by Biſhops, his preaching for a forced maintenance, &c. neither of which the Prieſt being able to maintain by the Scripture, he was ſo hard put to it, that he began to fly to evaſions, and flatly to deny what he had juſt before aſſerted; Whereupon *Tho. Speed* ſoberly cautioned him, that he ſhou'd take heed he did not lye; for that he had ſaid ſo, and ſo, but juſt before: At which the Prieſt

was

was ſo exceedingly enraged that (having in his hand a clubb much bigger than the men of his coate uſually carry about them) he puts ſpurrs to his Horſe (as they were both riding on *Mendip-hill*) and moſt fiercely made at him, and in all probability had not *Tho. Speed* eſpied him in his approach and avoyded him, he had ſtruck him off his horſe, to the endangering of his life. But ſeeing he could not have his will on him with his hands, he fell to it with his tongue, calling him *Rogue*, *Dog*, *Villaine*, *Jeſuite*, with as many other names of reproach, as he could poſſibly invent; and ſo continued ravin, and railing, for two miles together: Although *Tho. Speed* in ſoberneſſe reaſoned with him, and told him, that *Paul* and *Peter* who were Miniſters of Chriſt, were no *Strikers*, nor *Revilers*, nor did they uſe to aſſault men on the high way, ſtriving to maintain that by the power of the *clubb*, which they could not do by the power of *truth*. Notwithſtanding all which, the fierceneſſe of the Prieſt was nothing allayed, but ſo inveterate was his rage and madneſſe, that as they both came near to *Stepton malliard*, he told *Tho. Speed* in expreſſe words, that *he* (the ſaid *Tho. Speed*) *had rode in danger of his life, in riding with him.*

How ſuitable *Will. Grigg's* caution is to this Prieſt's practiſe, and how ſafe *Tho. Speeds* life would be, were it not kept in His hands who ruleth the World, let all that are ſober judge.

The three laſt leaves of *Will. Griggs* Pamphet, are filled moſt with paſſionate exclamations; and bitter invectives, againſt liberty of conſcience, under the name of *a ſad toleration*: with which he intermingleth what arguments he can poſſibly offer, to inſtigate and perſwade, thoſe in authority, to make laws of *reſtraint*, and to *compell people* (as he expreſſeth himſelf in page (65) *to ordinances though unwillingly, that ſo they may be brought to God and goodneſſe willingly.* As if it were in the power of man by any externall force, to make men believe what they preſent to them as truth. Hath this blind Phariſee never read the Scriptures (of which he doth ſo much talk) that ſaith *The* * *wind bloweth where it liſteth*, and that † *none can come unto Chriſt, except the Father draw him*; and yet he would have men brought to God by outward violence?

* John 3. 8.
† John 6. 44.

Can

Can the clubb without, beget faith within? can any outward law change the heart, becauſe it might be of force to tie the hands? The temporall ſword may hurry men into the common fold of profeſſing hypocrites, and cauſe them (through fear) to profeſſe that with their lips, which in their hearts they deny: but to prevaile with a man, to turn to the Lord with all his heart, nothing is, or can be, of force, but the grace, and ſpirit, of Him that made him.

William, I know thy deſigne, and thy root is diſcerned by its fruits: faine would'ſt thou have the Magiſtrates to be dabling in the blood of thoſe, whom the ſpirit that is in thee *(that luſteth to envy)* would not have to live by thee upon the earth. But to them, and thee, I ſay, Take heed and beware what ye do. Better were it *that a milſtone were hanged about your necks, and ye caſt into the bottome of the ſea*, then that ye *ſhould offend one of Chriſts little ones.*

And think not to ſay with your ſelves, when the Lord ſhall come to make inquiſition for blood, that ye have ſought the blood of none but *hereticks*, and *blaſphemers*. Remember that the Prophets of the Lord of old were ſtoned, and ſlain, not as true, but as falſe.

Chriſt himſelf was crucified, not as a good man, but as *a blaſphemer* and *a deceiver*; and the ſpirit that ſlew him was as high in outward profeſſion, as ye are or can be. The diſciples and Apoſtles of Chriſt after him, were put to death not as innocent, and righteous, but as *hereticks*, and deluders of the people; and that by thoſe who were devout, who walked much more blameleſſe in the eyes of men, than thou doeſt or canſt walk. *Saul's* converſation (even whilſt he waſh't his hands in Chriſts blood) was far cleaner then thine; therefore think not that thy outward profeſſion ſhall ſave thee from the hand of the righteous God. Thou art now doing *Sauls* work, and unleſſe thou come to witneſſe his change by turning to the Lord, againſt whom thou art found *fighting*, thou ſhalt no more enter into the Kingdome of God, then thoſe high profeſſing Jews that murdered the Son of God, and afterwards turned not to him by repentance. Remember that thou art warned now in thy life time, and though thou mayeſt ſpurn at

it

it now in the day of thy health; yet know, when the day of calamity shall overtake thee, when thou shalt come to lye down upon thy *bed of sorrow*, when the *book* of records shall be opened, and Gods witnesse shall come to speak, with sighing and tears shalt thou then cry out, and wish, Oh that in the day of my visitation, I had minded the things that did *conserne my peace*! but now (alas!) *they are did from mine eyes.*

I shall now close all with an addition of a few particulars touching persecution, which I do (in truth of love to their souls) offer to the serious consideration, of all Magistrates throughout the world, that professe the name of Christ.

The first blood that ever was shed in the world was shed upon a *Religious* score, and consideration. *Cain* was the first persecutor, who *slew his* * *Brother* Abel, because the Lord had *regard to him and his offering*, but to *Cain* and his *offering* the Lord had not *regard.* 1. * Gen. 4. 4, 5, 8.

Whosoever he be, Magistrate or other, that shall imprison, scourge, or put to death, any man, for things barely relating to the worship of God, or the profession of his name; that man or Magistrate, doth tread in the steps of *Cain* the first persecutor: and (without repentance) shall receive his reward. *Cain* slew not *Abel* as a transgressor of the Law, that bindeth the outward man; because he had hurt him in his name, offered violence to his person, or spoiled him of any part of his outward estate, but for that onely which did barely relate to the worship of God. 2.

The Prophets of the Lord in all ages, were evilly intreated, scourged, imprisoned, and put to death by others; but were themselves never found to scourge, imprison, put to death, or to attempt the doing either of them to any, that professed not faith in that God, whom they served, barely for that cause. 3.

You cannot be more confident, that you do acceptable service unto the Lord, in scourging, imprisoning, and putting to death any men at this day, under the notion of *deceivers*, and *blasphemers*; then the strict, religious, devout Jews were, in crucifying Christ under the same notions: who (notwithstanding such their judgment of him) was *holy*, *innocent*, and had wrought nothing worthy of *bonds*, or of *death.* 4.

Should

5. Should we admitt (which may not be admitted) that the power of puniſhing error, is committed to the civil ſword; yet, he that will undertake to inflict puniſhment upon the perſon of any man, upon the account of his erring from the truth, in faith, or profeſſion; muſt himſelf firſt have the *infallible* knowledge of the mind of God, or elſe he cannot know when the other erreth from it: and ſo may ſtrike at the truth, inſtead of error, and (with the Jews) draw innocent blood upon his own head. And which of you duſt to ſay, you have this *infallible* knowledge of Gods minde?

6. Who ever he be, Migiſtrate or other, that doth puniſh, or deſtroy the perſon of any man, for his doing, or not doing that thing, about which his conſcience may be exerciſed, and through the tenderneſſe of which he may do, or refuſe to do, that particular thing; that man or Magiſtrate doth committ a *rape* upon that mans conſcience, and may in ſo doing *deſtroy* him, *for whom Chriſt dyed*: And wo to him, whom the Lord at his coming, ſhall find *ſo* doing.

Laſtly, Chriſt who was *infallible*, and his Apoſtles who had the *infallible* ſpirit, did meet with *Phariſees*, *Sadduces*, *falſe Apoſtles*, and *falſe Chriſts*: whom they did not onely ſuppoſe, but infallibly knew, to be *hereticks*, *deceivers*, and *blaſphemers*: and yet it's no where upon record in Scripture, that either He, or his Apoſtles, did at any time cry out to the Magiſtrate, to puniſh, or put to death any, in any of the ſaid Sects, as *erronious*. Nor did they threaten them with any ſuch puniſhment, but left them to have their *inward* Ulcers, to be healed by an *inward* plaiſter, (*viz.*) the power of truth, and the ſpirit of the living God; which onely are able to reach the heart, which muſt firſt be turned from error unto truth, from ſin unto God, before the conformity of the outward man findeth any acceptance.

THE END.

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Errata, Page 18. line 16. for perſecuted read proſecuted.